The Goſpel preach'd to the Poor.

A

SERMON

Preach'd in the *Pariſh-Church* of

St. *SEPULCHRE*,

JUNE the 2*d*, 1726.

Being *Thurſday* in *Whitſon-Week*;

AT THE

Anniverſary Meeting of the CHILDREN Educated in the *Charity-Schools* in and about the Cities of *LONDON* and *WESTMINSTER*.

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Publiſh'd at the Requeſt of the Gentlemen concerned in the ſaid CHARITY.

LONDON,
Printed by JOSEPH DOWNING, in *Bartholomew-Cloſe*, near *Weſt-Smithfield*, 1726.

BRITISH MUSEUM

MAT. xi. Ver. 5.

And the Poor have the Goſpel preached unto them.

THIS *Day is this Scripture* in ſome Sort *fulfilled in your Ears.* The numerous Appearance of Children here preſent, taught early to know the Mercies, and to ſing the Praiſes of their Redeemer, is a ſenſible Proof that the Poor amongſt us have the Goſpel preached unto them. That great Charity of imparting Religious Knowledge to the lower Part of Mankind, is propos'd by our Lord as one of the Evidences of his being the Meſſiah, and muſt therefore be one of the Marks of his faithful Followers. So

great Increaſe therefore of this Charity, ſuch as appears upon this Occaſion, muſt be accounted, and in Truth is ſo, the Bleſſing of this Age, and the Glory of our Church.

THIS Annual Meeting is doubtleſs a pious and prudent Appointment, and promotes very much the Intereſt and Growth of Charity-Schools; ſince by ſhewing to Advantage the happy and viſible Effects of ſuch Schools in this Capital City, Life and Incouragement are given to the like pious Deſigns throughout the reſt of the Kingdom. The great Numbers, and orderly Behaviour of ſo many Thouſands, ſupported by the Bounty, and directed by the Wiſdom of a few, are ſufficient to encourage the Zeal of Friends, and to ſoften, if not remove, the Virulence of Enemies. For what Objections can there be either from Covetous, or Crafty, or Malicious Views, that what you have now ſeen and heard doth not abundantly confute? What Heart can be ſo obdurate, as not to relent, do I ſay, not to rejoyce, at ſeeing ſo many train'd up to the Means of Living both here and hereafter, reſcued from Ignorance and Beggary, from the Diſtreſſes of a neceſſitous Life, and the Dangers of a vicious one?

THE Paſſage from whence my Text is taken, contains the Anſwer of our Lord to St.

St. *John Baptiſt*'s Queſtion, *Art thou he that ſhould come, or do we look for another?* He returns, *the Deaf hear, the Lame walk, the Lepers are cleanſed, and the Poor have the Goſpel preached unto them.* So many Miracles were evident Proofs of his being the Meſſiah, becauſe it was foretold that at his Coming, *the Eyes of the Blind ſhould be open'd, and the Ears of the Deaf ſhould be unſtopped; the Lame Man* ſhould *leap as an Hart*, and the Tongue of *the Dumb ſing*. However, there ſeems to be ſome Weight laid upon the laſt. Our bleſſed Lord, who was the great Pattern of Charity, choſe to atteſt his Miſſion rather by the Marks of Compaſſion than Power. The *Preaching the Goſpel to the Poor*, was at that time as extraordinary and uncommon, and as much the known Character of the Meſſiah, as the healing of Diſeaſes, and the raiſing the Dead. The Scribes and Phariſees, who were the only Guides of Life, were worldly, mercenary, and ambitious, and beſtow'd their whole Endeavours upon the Men of Wealth and Station. The Poor were no part of their Province, nor any Subject of their Cares; their Teachers ſuffer'd them to be ignorant of the Law, and yet accounted them accurſed for being ſo; and as they had not Zeal

Iſa. xxxv. 5.

John vii. 49.

enough

enough to give them uſeful Inſtruction, ſo neither had they Charity enough to excuſe the Want of it. But our bleſſed Lord being the univerſal Shepherd, excluded no Rank or Degree of Men from his Heavenly Teaching. His Converſation was generally with the Multitude, who were admitted to be the daily Witneſſes of his Miracles, and the Hearers of his Doctrine; and when neither Scribes nor Phariſees believed on him, the *common People heard him gladly.*

Mark xii. 37.

THE ſame Spirit that was to *anoint the Meſſiah to preach the Goſpel to the Poor*, hath inſpir'd ſome Perſons, wiſe and uſeful in their Generation, to do the like by theſe Children before you, and to cauſe them to be train'd up in thoſe Paths of Truth, which probably they never might have found, and from which now, by the Bleſſing of GOD, they may never depart. My Buſineſs therefore as a Preacher, is not ſo much to ſtir up your Zeal, which hath hitherto ſo much abounded to the Glory of GOD, and the Benefit of the Publick, as to beſeech you to go on in the ſame good Work, and to be aſſured, that as you have already ſeen the happy Effects of this Charity in this World, ſo you will reap the Rewards of it in the next.

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THE Words of the Text offer three Things to our Conſideration.

Firſt, THE Subject Matter of Inſtruction, which is the *Goſpel.*

Secondly, THE Perſons to whom that Inſtruction is to be imparted, which are the Poor.

Thirdly, THE great Charity of imparting to the Poor ſuch Inſtruction.

Firſt then, The Subject Matter of Inſtruction, which is the Goſpel.

THE Goſpel, containing the Rules of Holineſs, and the Means of Happineſs, is of Concern and Importance to all Mankind. Other Sorts of Knowledge are an Ornament to Perſons of Fortune and Station, but that more excellent Knowledge of *Chriſt Jeſus* is uſeful and neceſſary to all. The Inſtructions of Philoſophy were generally uſeleſs Speculations, and calculated neither for the Perfection of private Perſons, nor the Happineſs of Communities; but thoſe of Chriſtianity are fitted for general Uſe, and deſerv'd, if any thing could, ſo divine a Teacher as the Eternal Son of GOD. The Doctrine that is according to Godlineſs, is qualify'd to raiſe Men to all the Perfection that Nature can reach, or Thought can.

can imagine. There is no Station or Circumſtance of Life, that the Goſpel doth not improve; and it may be made upon all Occaſions *a Light to our Feet, and a Lanthern to our Paths.* Superiors may find there the Leſſons of Condeſcenſion, and Inferiors thoſe of Submiſſion; the Rich may be taught Moderation in Plenty, and the Poor Content in Poverty; Youth may there learn to check its Deſires, and old Age to ſoften and qualifie its Fears; every Diſeaſe of the Mind may here meet with a Cure; and every Diſtreſs and Difficulty, with a Guide and Comforter; and if the Practice of Chriſtian Holineſs were as univerſal as its Profeſſion, Civil Government would fare much the better in the Harmony and good Order of all Ranks of Men, nor would there *then* be any *complaining in our Streets.*

Cicero hath obſerv'd, that the ſhort Laws of the Twelve Tables were more uſeful and inſtructive, than all the Volumes of Philoſophy; but how far ſhort are theſe, as to the Rules of Living, of our bleſſed Lord's Sermon upon the Mount?

It ſeems neceſſary to inſtruct Men in the Duties of the Goſpel, as well becauſe they are againſt the Byaſs of natural Inclination, as beyond the Diſcoveries of Reaſon. There

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is too much Partiality on the Side of carnal Appetite, to ſuggeſt any ſuch Rules of Purity and Perfection as Chriſtianity teaches. Self-denial, Forgiveneſs of Enemies, doing Good for Evil, are not the Doctrines of Nature, and requir'd no leſs Authority than that of a Redeemer from Heaven to reveal and recommend them. If Men were left to the ſingle Strength of Reaſon, they would fall very ſhort of the Duties preſcrib'd by Revelation. Their Conceptions would lead them to ſuch Moral Virtues, as have an immediate Influence upon their own particular Preſervation, and the external good Order of the Publick; but the Corruption, or at leaſt the Partiality of their Affections, would ſuffer them to go no farther. Thus, human Reaſon would readily enough ſuggeſt Sobriety and Temperance, but upon Moral Principles only could never teach us Mortification and Self-denial. Nature might be, and indeed is, a perſuaſive Advocate for ſtrict Juſtice in our Dealings, but would never, by any Suggeſtions of its own, riſe to that perfect Charity, by which, as Chriſtians, we are to double the Joys, and divide the Sufferings of our Brethren; *to rejoyce with them that do rejoyce, and to mourn with them that weep.* Self-Defence and Revenge are lawful upon natural

Principles, and are therefore avow'd by the Beſt of ancient Philoſophers; but a ſuffering Redeemer, who *bore the Contradiction of Sinners againſt himſelf*, and when *he was reviled, reviled not again*, could by ſuch Example only
Matt. v. 44. engage us *to do good for evil, to bleſs them that curſe, and pray for them that deſpitefully uſe us.*

The Morality of Divine Revelation is in theſe and many other Particulars, more perfect than that of natural Light, and exceeds as much in the Meaſures of Obedience, as in the Proſpect and Certainty of its Reward. They therefore who have the Care of inſtructing Youth in the Goſpel, ſhould be careful to repreſent the ſeveral Rules of Duty preſcribed by it in their full Extent, and ſhould teach the *Truth as it is in Jeſus.* They exceed their Commiſſion, and betray their Truſt, when they explain and limit the Chriſtian's Duty either by common Practice, or the narrow Sentiments of mere Nature, and make the Roads to Life ſmoother and wider than the Lord and Giver of it hath appointed.

But farther, Inſtruction in the Goſpel ſuppoſes a Knowledge of its Doctrines.

It is not poſſible to perform what the Goſpel requires, without knowing and believing what

it

it hath reveal'd. There is a cloſe Connexion between the Doctrines and Duties of Chriſtianity, the Belief of the one being the beſt, perhaps the only Means of engaging Men to the Practice of the other. For which Reaſon Faith is made the *Condition of pleaſing God*; Heb.xi.6. and we are told by our Lord himſelf, *that he that believeth and is baptiz'd ſhall be ſav'd,* Mark xvi. 16. *and he that believeth not ſhall be condemn'd.* The Hope of a Chriſtian is the Subject of his Thoughts, and the Guide and Principle of his Actions; if he is ty'd to ſtricter Rules of Obedience, he is encouraged to that Obedience by Rewards greater in their Value, and more certain in their Proſpect. For *Patience in Well-doing*, he is aſſur'd of *Honour*, Rom.ii.7. *Glory, and Immortality*; and if he *mortify his Members upon Earth*, it is upon the Confidence of having them hereafter glorify'd in Heaven.

The Chriſtian Faith is moſt truly call'd by St. *Paul*, the *Doctrine that is according to* 1 Tim.vi. 3. *Godlineſs*, and the *Truth which is after Godlineſs*, ſince every Article of it is practical and inſtructive. What we are told there of the Divine Being, the Redemption, the Reſurrection of our mortal Bodies, hath a direct Tendency to raiſe our Hope, and enflame our Love. Not only our ſure Proſpect of Happi-

neſs, but the Means of it by a Redeemer, are qualify'd to guide and engage our warmeſt Affections. For what Heart can be ſo cold and obdurate, as not to be mov'd with the Conſideration of the divine Mercies in *Chriſt Jeſus?* Who that hath any Senſe of Honour or Gratitude, will not be mov'd by the extenſive Effuſions of divine Goodneſs to Man, as alſo by the dear Methods of beſtowing it? How ſure muſt thoſe good Things appear, which the Son of GOD thought fit to reveal; and how great too muſt thoſe good Things be, which He only could purchaſe? What Teſtimonies of God's Love to Man, or what Motives for Man's Love to God, can be wanting under the Senſe and Influence of ſo great Salvation? *He that ſpared not his own Son, but freely gave him up for us all, how ſhall he not with him freely give us all Things?* And, on the other Side, how muſt it put Sin out of Countenance, to reflect that by every Act of it we are laviſhing away the Price of our Redemption; that by Diſobedience, we are breaking the Commands, and trampling upon the Mercies of him *who dy'd for our Sakes.* Every Tranſgreſſion of the Goſpel's Precepts, when taken in this Light, muſt appear to be a Complication of Folly, Diſhonour, and Ingratitude; and is both a Breach

Rom. viii. 32.

of

of Promiſe, and a Failure of Reſpect to the Beſt of Friends.

One of the firſt Things to be inſtill'd into the tender Minds of Children is, that they have a Redeemer, and that their Title and Claim to Happineſs are in and through him. Their Inſtructors ſhould be diligent in impreſſing upon them a Senſe of that Righteouſneſs that is of Faith, and perſuade them that they are *ſav'd not by Works of Righteouſneſs, but by the Mercy of God through the waſhing of Regeneration.* More eſpecially they ſhould know, that Baptiſm is not, as it is too much taken for, a civil Ceremony, but a ſolemn Admiſſion into a ſaving Covenant, and is the ordinary Gate and Admiſſion to Life. As they were then admitted to be *Children of God, and Heirs of everlaſting* Life, ſo they ſolemnly undertook to be *Chriſt's faithful Soldiers and Servants to their Life's End.* The Promiſe is mutual on God's Part and Man's; and as in Conſideration of *Chriſt's* Merits we receive Pardon and Reconciliation, ſo we promiſe for our Part Obedience and Perſeverance. Tit. iii. 5.

It would be eaſy to ſhew, by an Enumeration of Particulars, if this ſhort Occaſion would give Leave, that every Article of the Chriſtian Faith hath its practical Uſe and Tendency, and is well qualify'd to encourage our Endeavours

deavours for Perfection. When *we contend for the Faith once deliver'd to the Saints*, it is not for dark and abſtracted Notions, but for a *wholeſome Doctrine*, for *a Form of ſound Words*, for the Support of Goodneſs, and the Comfort of our Labours. They who ſet up Morality in Oppoſition to Faith, have generally prov'd either cool Friends, or cover'd Enemies to true Religion, and it hath ſeldom happen'd, but that the ſetting up of One againſt the Other, hath been prejudicial to Both. The Performances of a Chriſtian cannot be ſupported without a ſound Belief; and tho' a Senſe of natural Conſcience may keep Men orderly in their outward Behaviour, yet without Faith they will never attain to *Patience in Well-doing*, and to that *Holineſs without which no Man ſhall ſee the Lord.* The Chriſtian Faith, like a well compacted Building, is ſo fram'd together, that no Part of it can be mov'd or alter'd, without Deſtruction or Danger to the whole; and it hath been obſerv'd more than once, that a Deviation from the *Truth as it is in Jeſus*, hath generally had a very fatal Influence upon Practice.

But farther, the Grounds and Motives for which the Goſpel is receiv'd, are another Subject Matter of Inſtruction.

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THE Goſpel is the moſt excellent Rule of Faith and Manners, but it cannot be ſo to all uſeful Purpoſes, till it appears to be, upon fair Examination, and full Evidence, the Word of GOD. Our holy Religion will bear the ſtricteſt Enquiry, and abundantly reward the Pains of thoſe who make that Enquiry fairly. It hath generally far'd the worſe for being the leſs known, and the Enemies to it have very often eſtabliſh'd the Truth by attacking and reviling it.

THE true Chriſtian ſhould be able to *give a reaſonable Account of the Hope that is in him*; he ſhould fairly examine, and upon ſuch Examination will have full Reaſon to be perſuaded *that theſe Things are ſo.* Moſt ſhameful it is to be Chriſtians not ſo much by Choice and Conviction, as by Faſhion and hereditary Prejudice; and to receive their holy Profeſſion upon no better Reaſon than the blind Entail of their Family or Country. Truth can never have the Merit and Reward of Truth, when it is receiv'd upon no better Arguments, than ſuch as would be ſerviceable to Error; and Men will not be much the better for it in their Lives, when they have not the Evidence and Conviction of it upon their Judgments.

I would therefore obſerve, that thoſe who are entruſted with the Education of Youth, ſhould

ſhould be diligent in informing upon this Head. They ſhould not content themſelves with explaining only what the Holy Scriptures have reveal'd, but withal lay before them that external Evidence, for which thoſe Scriptures were at firſt receiv'd for the Word of God. They ſhould ſet in a fair Light thoſe Miracles, upon the Credit of which the Saviour in whom
Rom. i. 4. they believe was declar'd *the Son of God with Power.* Whilſt they teach *them the Truth as it is in Jeſus*, they ſhould not forget to inform them, by how low and unequal Inſtruments that Truth was convey'd; and that a few Perſons of low Station, unprovided either of Art to perſuade, or Power to command the World, ſhould yet by their own ſingle Preaching, reduce a great Part of it to the Yoke of a crucify'd Redeemer.

These external Evidences for our holy Religion, ſhould therefore be laid before all thoſe in whom we would deſire to produce the *Power of Godlineſs* as well as the *Form:* This Sort of Knowledge well manag'd and improv'd, will enable the Believer to bring forth *more Fruit to Perfection*; and will likewiſe give a Luſtre to our Faith, in convincing the Miſtaken, or *checking the Gainſayers:* Such Inſtruction muſt doubtleſs have a good Effect both in publick and private Views, and the Want of

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it, (for ſome I think there is) ſeems to be the only Omiſſion in the Inſtitution of theſe CHARITY-SCHOOLS.

BUT, *Secondly*, from conſidering the Subject Matter of Inſtruction; let us proceed to the Perſons to be inſtructed, and theſe are the Poor, who from our Lord's own Mouth had the *Goſpel preached unto them.*

THE glad Tidings of Salvation are general, and communicated to all, no Order or Degree of Men being excluded from them. The Poor in this extenſive Errand of Peace to Mankind, have an equal Share and Intereſt with the Rich; ſince it is the merciful Will of GOD that *none ſhould periſh, but that ALL ſhould come to Repentance.* The vulgar and unlearned are as capable of Chriſtian Knowledge, as to all the practical Ends and Purpoſes of it, as the moſt knowing and learned. Our bleſſed Lord was pleas'd, in great Mercy and Condeſcenſion, to open his Goſpel to ſuch as Theſe in the firſt Place, and inſtead of an earthly Treaſure which they wanted, imparted to them the *hidden Treaſures of Wiſdom and Knowledge. I thank thee,* ſaith our bleſſed Lord, ſpeaking to his Father, *Lord of Heaven and Earth, that thou haſt hid theſe Things from the Wiſe and Prudent,* 2 Pet. iii. 9. Mat. xi. 25.

and revealed them to Babes. You ſee your
1 Cor. i. 26. *Calling Brethren*, ſaith St. *Paul*, *that not many wiſe Men, not many mighty are call'd*: But *God hath choſe the fooliſh Things of the World to confound the wiſe, and the Things that are deſpiſed, and that are not, to bring to nought the Things that are.*

THE Knowledge of Morality among the old Philoſophers, was generally treated too much like an Art or Science to be of very extenſive Influence, and was deliver'd in ſo dark Terms, as to be ſuited only to Men of Retirement and Speculation. Thoſe of little Leiſure and low Capacities (and ſuch is the greater Part of Mankind) would be neither diſpos'd nor able to profit from ſuch Writings. By this Means the Inſtructions of Philoſophy were reſtrain'd to a very few, and became of little or no Uſe in common Life. But by the great Mercy of the Chriſtian Inſtitution, the Poor are as well qualify'd to know the Goſpel, both in its Doctrines and Motives, as any of higher Station. All of whatſoever Rank or Degree are equally concern'd, and equally able to receive the Chriſtian Doctrine.

THE inſtructive and practical Part of our holy Faith, is as obvious and engaging to any plain honeſt Chriſtian, as to thoſe who

are

are more knowing. There is no great Reach of Capacity, no Abſtruſeneſs of Reaſoning, nor any great Attainments in Learning, neceſſary to convince Men of the Love of GOD in *Chriſt Jeſus.* Negligence and Want of Attention, rather than any Deficiency of Capacity, hinders them from underſtanding and valuing that Mercy *whereby God was in Chriſt reconciling the World to himſelf.* That Love of GOD which, as St. *Paul* tells us, *paſſeth all Knowledge*, is qualify'd to warm the moſt vulgar Breaſt. High and Low, Rich and Poor, may be taught equally to admire that wondrous Condeſcenſion, whereby the *Word was made Fleſh*; but the one is as little able as the other to explain or comprehend this great *Myſtery of Godlineſs.*

2 Cor. v. 19.

Joh. i. 14.

THIS therefore deſerves to be conſider'd, for the Comfort of thoſe who are concern'd in theſe CHARITY-SCHOOLS, that as narrow as this Education may appear, it is notwithſtanding ſufficient to make Poor Children uſeful to the Publick, and *wiſe to Salvation.* The Capacity to read, and a competent Inſtruction in the Principles of the Church Catechiſm, ſeem to anſwer the full Intent of theſe charitable Foundations; and if ſuch Education were carry'd much farther, it might probably render Poor Children leſs

fit for that low and laborious Station of Life, in which Divine Providence hath plac'd them.

But the Poor have not only equal Capacity to receive the Goſpel, but ſometimes prove better diſpos'd to it from their outward Circumſtances. Their Poverty, by a good Application of it, may be a Step to their being Rich in Faith; and their Want of Poſſeſſions in this World, may make them more inquiſitive and induſtrious about thoſe of another. They are not liable to thoſe many Snares and Temptations which *choke the Word, and make it unfruitful*, and which the Deceitfulneſs of Riches is apt to bring upon the more wealthy. The common Paſtimes and Pleaſures of the Rich, imploy too much of the Heart, to leave any Room there for the Remembrance of Divine Things. Whereas the Imployment of honeſt and hard Labour, to which the Poorer are oblig'd, do not, at leaſt need not ſteal away the Mind. Their Application to a worldly Calling, is no Obſtruction to that more *High and Heavenly Calling with which they are called*; and while their Hands are buſy upon the Subſiſtance of themſelves and Families, their Heart and Affections may be, all the Time, lifted up to God.

THE *Third* and laſt Thing that remains to be conſider'd, is the great Charity of imparting to the Poor this Inſtruction.

WHILE you are imparting to the Poor the Inſtructions of the Goſpel, you are giving them the Knowledge and Means of Eternal Happineſs, and are doing the moſt uſeful Kindneſs that one Mortal can do for another. The greateſt Compaſſion that can be ſhewn to our Neighbour, is that which is beſtow'd upon his Soul; and they who are imploy'd in diſpenſing ſuch Compaſſion, are the true Diſciples of that Lord, *who went about doing good.*

HOW great and momentous is that Truſt that is committed by Providence to each Man, for the Uſe and Benefit of his Fellow-Creatures. The Means of Relief and Inſtruction, the Whole of Temporal and Spiritual Bleſſings, is not immediately and miraculouſly pour'd down from Heaven, but handed by the ſeaſonable and friendly Conveyance of one to another. The Divine Goodneſs is indeed the firſt Source, and Original Fountain of every good Thing in us, but the Almighty is pleas'd to employ human Capacities and Diſpoſitions as the Channels of its Conveyance. Each one is intruſted more

more or leſs with the preſent and eternal Welfare of his Brethren, and by a faithful Diſcharge of that Truſt under GOD, may be a bleſſed Inſtrument of promoting Both. The Want of Chriſtian Knowledge in the Poor, is one great Trial of our Faithfulneſs; and there are few ſo utterly unprovided, who by their Diligence, their Counſels, or their Bounty, may not be the Means of diſpenſing it to them.

To cloath the Naked, and feed the Hungry, are Acts of great Charity, yet are not they ſo pleaſing to the Almighty, nor ſo uſeful to Man in the Conſequence, as the reclaiming a vicious Mind, or the improving an ignorant one. Doubtleſs they who are zealouſly and faithfully concern'd in ſo good a Work, whatever the preſent Succeſs of it may be, (tho' hitherto Wiſdom and Faithfulneſs have ſeem'd to go together in all the Parts of this Deſign) are procuring to themſelves the Rewards of thoſe who

Dan. xii. 3. *have brought many to Righteouſneſs*, and will therefore *ſhine for ever and ever.* If the giv-

Mat. x. 24. ing *of a Cup of cold Water will not loſe its Reward*, how much leſs the bringing ſo many to *Chriſt*, the Fountain of living Water? If the Relief of Temporal Neceſſities be ſo much done to *Chriſt*, how much more the

Supply

Supply of Spiritual, and diſpenſing to them that Bread of Life, and Food of Immortality, which he left to his Followers? Laſtly, if the ſaving but one *Soul from Death ſhall cover a Multitude of Sins*, how much more the bringing ſo many Children by an early Education *from Darkneſs to Light, and from the Power of Satan to God?* James v. 20.

CONSIDER that by this Sort of Charity you are not only ſtrengthening the Intereſts of an earthly Kingdom, by adding to it ſo many more Perſons uſeful in their Generation, but you are likewiſe enlarging the Kingdom of our Lord and Saviour. Theſe Children, to whom you ſo prudently and faithfully diſpenſe the Means of Subſiſtance, and the Knowledge of Salvation, will appear at the laſt Day as ſo many Vouchers of your Faithfulneſs, and will be then, as they are almoſt now already, *your Crown and Hope of Rejoicing.*

IT cannot but be a great Pleaſure and Comfort to you in this Capital City, to ſee your pious Example ſo readily and univerſally follow'd by the reſt of the Kingdom; and that, tho' the Oldeſt of theſe charitable Foundations is within the Memory of ſome here preſent, yet there is ſcarce a remote Corner of the Land but is adorn'd with

with ſome of them. The ſmall Beginnings, and great Increaſe of ſuch Schools, ſeem to repreſent the Completion of that Prophecy, Iſa. lx. 22. whereby *a little one ſhall become a thouſand, and a ſmall one a ſtrong Nation.* Probably the ſurprizing Progreſs of this good Work hath contributed to hinder a ſinful Nation from filling up *the Meaſure of its Iniquities*, and may have had as much Power to avert or retard the Divine Judgments, as the Sins of others to bring them down. Ever ſince This and other ſuch charitable Deſigns took Place and flouriſh'd amongſt us, an uncommon and undiſturb'd Proſperity in the midſt of impending Dangers, hath attended all our National Councils and Actions, and Victory or Peace hath hitherto followed every Conteſt. And to what Cauſe can this more juſtly be attributed, than that he *who rules in all the Kingdoms of the World*, is pleas'd Heb. vi. 10. with this *Work and Labour of Love*, and repays your Bounty of this and other Sorts, with *Peace within your Walls, and Plenteouſneſs within your Palaces.*

ONE viſible Effect of theſe CHARITY-SCHOOLS cannot well eſcape Obſervation, that ſince their Erection, there hath appear'd in the common People a more ſerious Form of Religion, a more decent Behaviour at Divine

Divine Worſhip, a greater Regard to Sacred Perſons and Things, and an uniform Zeal for the Welfare and Continuance of our excellent Church.

But it ſeems not ſo neceſſary for me to enlarge upon the Uſefulneſs of this Charity to you Gentlemen Truſtees, who by your Bounty and Care over the good Work, have already teſtify'd your Opinion of it: Your Diligence and Faithfulneſs do abundantly prevent our Pains; nor would I preſume, becauſe I think it not needful, either to ſtir up your Zeal, or to direct your Prudence. The viſible Fruits and Effects of your Well-doing, will never, I truſt, ſuffer you to be weary of it, but rather encourage you to go on in the ſame Steps; and, if poſſible, to abound ſtill more in this Work and Labour of Love. Let not the Objections that have generally aroſe, either from the Quarter of Covetouſneſs or Infidelity, from a Love of filthy Lucre, or a Hatred of the Faith, ever ſlacken your Hands; nor let the Oppoſition and Scoffs of Gainſayers rob you of that Reward which is promis'd to thoſe faithful Stewards, who ſhall be found *providing for their Maſter's Houſhold in due Seaſon.* Be aſſured, that you will neither want the Comfort of this good Work at preſent, nor the Luke xii. 42.

Recompence of it at the Reſurrection of the Juſt; and that your *Bread* thus providently *caſt upon the Waters*, will *not be loſt, but will be found after many Days.*

Eccleſ. xi. 1.

As to you Children, who are the Subject of this Day's Meeting, I muſt in few Words lay before you the great Happineſs you enjoy by this Charity, and the thankful Returns which you owe both to GOD and Man for it. You are by the Bounty and Care of charitable Perſons provided for both in your Temporal and Spiritual Wants, and furniſh'd with the Means of Subſiſtance, and the Knowledge of your Duty. Tho' the Giver of all good things hath lent you but a ſmall Proportion of worldly Goods, yet he gives you abundant Teſtimony of his Kindneſs, in providing you ſo many Guardians and Benefactors, who are the Repreſentatives of his Care, and the Diſpenſers of his Bleſſings. Thus *when Father and Mother forſake you, the Lord taketh you up*; and tho' by their Miſcarriages or Misfortunes you are the Poor of this World, by this charitable Deſign you may be made *Rich in Faith*, and Heirs of GOD's Kingdom. You ſhould not therefore let any one Day of your Lives paſs by, without offering up to your Heavenly Father a thankful Heart for this his ineſtimable Gift; nor ſhould his

Pſalm xxvii. 10.

his Benefits in bringing you ſo early to the Knowledge of himſelf, ever be loſt in Sloth or Forgetfulneſs. The beſt, the only Return you can make for the Charity of your Benefactors, is to anſwer and promote their Chriſtian Deſign, by living up to that Education with which you are now bleſs'd. Thoſe Paths in which you are train'd by their Care, are the only ſure and ſafe Paths; and if you *leave them not when you are old*, they will lead you to Happineſs. Conſider ſeriouſly, that this early Inſtruction, which is now your Happineſs, if it ever be abus'd in wicked Courſes, will become your Danger, will aggravate your Sins, and increaſe your Puniſhment. In ſhort, your Caſe will be worſe for this charitable Care, ſince he that *knew his Lord's Will and did it not, ſhall be beaten with many Stripes; for it were better for them*, ſaith St. *Peter, not to have known the Way of Righteouſneſs, than after they had known it, to turn from the holy Commandment deliver'd to them.*

Luke xii. 47.

2 Pet. ii. 21.

21 JY99

FINIS.

BOOKS Printed for W. *and* J. INNYS, *at the Weſt End of St.* Paul's.

1. DR. *Mangey*'s Practical Diſcourſes upon the Lord's Prayer, preached before the Honourable Society of *Lincolns-Inn*. The third Edition. 8*vo*. 1721.

2. —— Defence of the Biſhop of *London*'s Letter to his Clergy. 8*vo*.

3. —— Anſwer to *Toland*'s *Nazarenus*. The ſecond Edition. 8*vo*.

4. —— Six ſingle Sermons. 8*vo*.

5. Mr. *Law*'s Treatiſe upon Chriſtian Perfection. 8*vo*. 1726.

6. —— Remarks upon a late Book, entituled, *The Fable of the Bees:* or, *Private Vices Publick Benefits*. In a Letter to the Author. To which is added, a Poſtſcript, containing an Obſervation or two upon Mr. *Bayle*. The third Edition. 8*vo*. 1726.

7. —— His three Letters to the Biſhop of *Bangor*. The eighth Edition. 8*vo*. 1721.

8. The Abſolute Unlawfulneſs of the Stage-Entertainment fully demonſtrated. By *William Law*, A. M. The ſecond Edition. 8*vo*. 1726.

9. A moral Proof of the Certainty of a Future State. 8*vo*. 1725.

10. Reaſons againſt Converſion to the Church of *Rome*. In a Letter to his Guardian, a late Convert to that Church. By a Student of the *Temple*. 8*vo*. 1726.

11. The true Meaning of the Fable of the Bees. In a Letter to the Author of a Book entituled, An Enquiry whether a general Practice of Virtue tends to the Wealth or Poverty, Benefit or Diſadvantage of a People? Shewing, that he has manifeſtly miſtaken the true Meaning of the Fable of the Bees in his Reflections on that Book. 8*vo*. 1726.

12. The Principles of Deiſm truly repreſented and ſet in a clear Light, in two Dialogues between a *Sceptick* and a *Deiſt*. The firſt concerning the Chriſtian Revelation, the ſecond concerning Natural Religion. The third Edition. 8*vo*. 1724.

13. *The Chriſtian Inſtitutes*; or, *The ſincere Word of God*. Being a plain and impartial Account of the whole Faith and Duty of a Chriſtian; collected out of the Writings of the Old and New Teſtaments. Digeſted under proper Heads, and delivered in the Words of Scripture, by the Right Reverend Father in God, *Francis* Lord Biſhop of *Cheſter*. The fourth Edition. 12*o*. 1721.

An Account of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, *May* 1726.

This Mark * denotes *Schools of which an Account hath been this Year ſent to the Publiſher.*
C. ſignifies Cloath'd.
pt. Cl. part Cloathed.
M. Maintained.
W. Set to Work.

CHARITY-SCHOOLS in the Pariſhes of	No. of Sch.	BOYS.	GIRLS.	Boys put out ſince ſetting up of the School to Appren.	Boys put out ſince ſetting up of the School to Services, or taken out by Friends	Girls put out ſince ſetting up of the School to Appren.	Girls put out ſince ſetting up of the School to Services, or taken out by friends	No. of Children educated in the Schools, including thoſe now in them
* Allhallows Lombard-ſtreet *C.*	1	40	—	72	18	—	—	130
* St. Andrew Holborn *C.*	1	80	—	224 Sea 11	—	—	—	315
* In the ſame Pariſh *C.*	1	—	60	—	—	—	200	260
* St. Anne Alderſgate *C.*	2	30	20	23	—	—	10	83
* St. Anne Weſtminſter *C.*	1	52	—	169	—	—	—	221
* In the ſame Pariſh *C.*	1	—	52	—	—	—	112	164
* St. Bartholomew the Great 1717 *C.*	1	30	—	17	18	—	—	65
Billinſgate Ward *C.*	1	40	—	14	—	—	—	54
* St. Botolph Alderſgate *C.*	2	50	50	40	—	—	132	272
St. Botolph Aldgate *within* For Boys ſet up 1698. and for Girls 1710. *C.*	2	50	40	150	—	32	—	272
In the ſame Pariſh in *Eaſt-Smithfield*, the Boys ſet up 1706, and the Girls 1710 *C.*	2	40	30	16	105	—	80	271
St. Botolph Biſhopſgate *C.*	2	30	20	—	—	20	—	70
* St. Bride's Pariſh 1711 *C.*	2	50	50	52	6	19	38	215
In the ſame Pariſh, for teaching Navigation to 24 Children Elected out of 6 Charity Schools, on *Mondays*, *Wedneſdays*, and *Fridays* from whence 48 Boys have been put Apprentices to Sea, included in the Numbers put out of their reſpective Schools	1							
	20	492	322	788	147	71	572	2392

CHARITY SCHOOLS in the Parishes of	No. of	BOYS	GIRLS	Boys put out since setting up of the School to Appren.	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by friends	No: of Children educated in the Schools including those now in them
*Broadstreet Ward 1713 *C.*	2	50	30	69	82	34	66	331
Camberwell in *Surrey pt. C.*	2	40	35	——	——	3	——	78
* Castle Baynard Ward *C.*	2	30	20	73	——	——	16	139
Chelsea, *Middlesex pt. Cl.*	1	30	—	25	——	——	——	55
In the same Parish, Set up *June* 1709. for Soldiers Girls, supported by Ladies and Gentlewomen, seven of whom are Trustees, *Cl.*	1	—	30	——	—	7	97	134
* Christ Church *Surry* for Boys 1711, and for Girls 1719, *C.* —— ——	1	30	10	81	13	13	5	152
* St. Clement Dane *C.* ——	2	70	40	Sea 2:0 6	7	76	30	439
* In the same Parish, An Hornbook School, for Boys and Girls ——	1	15	15					30
* Cordwainers and Bread-street Ward *C.* ——	2	50	30	95	127	10	68	380
* Cornhill Ward *C.* ——	2	50	30	63	116	18	84	361
* Cripplegate ward *within* Including the School of St. *Alphage* Parish *C.* 1712 ——	2	50	25	30	118	——	——	223
Deptford in *Kent C.* ——	3	55	30	——	——	——	——	85
* Dowgate Ward, set up 1715 *C.* —— ——	2	30	20	20	——	14	——	84
*St. Dunstan in the West *C.* Boys 1708, Girls 1710.	2	50	40	Sea 83 18	46	43	50	330
St. Edmund the King, A Subscription and Collection to put out Apprentices educated in the Charity Schools, and 240 Children have been put out, included in the Numbers put out of their respective Schools.								
* Faringdon Ward *within* set up 1705. *C.* ——	2	60	40	155	——	——	40	295
* St. George the Martyr *C.*	2	50	50	112	2	51	2	267
St. George Southwark *C.*	1	50	—	14	——	——	——	64
Sir *George Wheler*'s Chappel in *Spittle-Fields*, C. W.	1	—	50	——	——	14	——	64
* St. Giles Cripplegate *without C.* —— ——	1	100	—	103	347	——	——	550
	32	810	495	1157	858	283	458	4061

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren.	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by friends	No. of Children educated in the Schools including those now in them
St. Giles Cripplegate *without* in *Middlesex C.*	1	50	1	69	——	——	——	119
* In the same Parish, Supported by the Lady *Eleanor Hollis's Legacy* of 62*l.* 10*s. per Annum. C.*	1	—	50	——	——	32	31	113
* St. Giles in the Fields *C.*	4	101	101	242	——	182	——	626
Greenwich, *Kent.* 1700. C. W. The Children here spin, and make their own Cloaths both Linnen and Woollen	1	—	40	——	——	4	200	244
* St. James Clerkenwel *C.*	2	60	40	169	——	——	84	353
St. James Westminster, Supported by the Offertory	1	50						
In the same Parish in *King-Street*, set up 1712, by the late Archbishop of *Canterbury*, supported out of the Revenue of the Chappel C. ——	1	36		120	——	——	——	222
In the same Parish in *Berwick-street*; set up 1709, supported out of the Revenue of the Chappel —— ——	1	16						
In the same Parish, supported by Collections at Sermons, and casual Benefactions *C.* ——	1	—	80	——	——	54	——	134
St. John at *Hackney C.* ——	2	30	20	34	4	4	21	113
* St. John at *Wapping C.* —	2	34	20	Sea 58 33	99	25	29	298
St. Katharine *Creed C.* ——	1	40	—	86	——	——	——	126
*St. Katharine *near the Tower* 1701. *C.* ——	2	35	15	74	——	——	25	149
Kensington, *Middlesex C.* To which His Majesty is graciously pleased to give 80*l. per Ann.* ——	2	30	20	80	15	60	20	225
Knight's-Bridge Chappel *C.* —— ——	1	6	6	——	——	——	——	12
Lambeth in *Surry C.* ——	2	50	12	——	——	——	——	62
St. Laurence Pountney *C.*	1	12	—	——	——	——	——	12
* St. Leonard Shoreditch erected 1705. *C.* ——	2	50	50	84	21	38	21	264
	28	600	454	1049	139	399	431	3072

CHARITY-SCHOOLS in the Parishes of	No. of Sch	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren:	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by friends	No. of Children educated in the Schools including those now in them
Lewisham in *Kent*	1	—	30	—	—	—	—	30
St. Magnus the Martyr, At the Charge of a private Gentleman *C.*	2	56	56	—	—	—	—	112
*St. Margaret Westminster Cloath'd in Blue, the Boys set up 1688,	2	52	34	256	62	6	39	449
* In the same Parish, *C.* in Grey, and *M.* the Boys set up 1698,	2	80	50	263	—	—	154	547
St. Martin in the Fields *C.* In these Schools 20 Boys and 10 Girls are *M.*	3	101	51	300	—	—	120	572
* St. Mary Abchurch — set up 1719. *C.* Supported by Collections at the Evening Lecture in this Parish	1	20	—	5	9	—	—	34
St. Mary-le-Bon *C.*	1	12	—	—	—	—	—	12
*St. Mary at Islington *C.* 1710	2	24	20	31	12	12	25	124
St. Mary Magdalen Bermondsey *C.*	2	50	20	65	53	—	4	192
* St. Mary Overee, *alias* St. Saviour Southwark *C.*	2	60	50	—	—	—	191	301
St. Mary Rotherhith *C.*	1	20	—	20	—	—	—	40
In the same Parish, The Parish Children of both Sexes are under the Care of a Mistress, and 2 Nurses, since 1715. *C. M.* and *W.* at the Charge of 2 *s.* a Week each Child on the Parish, except the Article of Cloathing.	1	25	—	18	—	—	—	43
* St. Mary le Strand *C.* —	1	20	—	37	12	16	—	85
* St. Mary Whitechappel *C.*	2	60	40	60	167	57	103	487
* St. Michael Crooked-lane, and St. Magnus the Martyr *Cl.*	2	40	20	30	95	4	66	259
Mile End, Old Town, set up 1723 *C.*	2	20	10	4	—	—	—	34
	27	640	381	1087	410	95	702	3317

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren.	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by friends	No. of Children educated in the Schools including those now in them
Newington Butts *Surrey* —	1	32						32
Norton Folgate —— This School was set up 1691, and has been very useful as a Nursery to the Neighbouring Charity Schools ——	1	60						60
* St. Olave Old-Jewry, and St. Martin's Ironmonger-Lane, set up 1717, *C.* ——	1	30	—	15	38	—	—	83
St. Olave Southwark *C.* —	1	—	60	—	—	45	—	105
* St. Paul Covent Garden *C.*	2	30	20	52	—	27	—	129
St. Paul Shadwell *C.* Boys 1699. Girls 1712. ——	2	50	50	64	—	99	92	355
Popler Chappel in *Stepney*, *pt. Cl.* ——	2	30	20	31	—	8	—	89
* Queen Hithe Ward, set up 1717. *Cl.* ——	1	24	20	8	11	3	19	85
Ratcliff Hamlet *Stepney C.*	2	50	30	51	—	—	—	131
* St. Sepulchre *within C.*	1	51	—	Sea 157 11	—	—	—	219
* In the same Parish *within*, set up 1702 *C.* ——	1	—	51	—	—	326	—	377
* In the same Parish *without*, set up *March* 1706 *Cl.* ——	1	33	—	Sea 86 5	26	—	—	150
* In the same Parish *without*, set up 1711. *C.* ——	1	—	25	—	—	61	14	100
* St. Stephen Walbrook—	1	30	—	31	—	—	—	61
* Tabernacle in Petticoat-Lane, *Stepney C.* ——	1	30	—	14	—	—	—	44
* St. Thomas Southwark *C.*	1	30	—	Sea 32 1	4	—	—	67
* Tower-Ward *C.* ——	2	70	60	Sea 61 28	106	20	241	586
* Vintry-Ward 1710. *C.*—	1	50	—	40	105	—	—	195
* Wapping *Stepney C.* ——	2	50	50	46	42	12	64	264
	25	650	386	733	332	601	430	3132

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren.	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by friends	No. of Children educated in the Schools including those now in them
Brought from *Page* 29—	20	492	322	788	147	71	572	2392
Ditto from *Pag.* 30—	32	810	495	1157	858	283	458	4061
Ditto from *Pag.* 31 —	28	600	454	1049	139	399	431	3072
Ditto from *Pag.* 32 —	27	640	381	1089	410	95	702	3317
Ditto from *Pag.* 33 —	25	650	386	733	332	601	430	3132
Total—	132	3192	2038	4816	1886	1449	2593	15974

Boys — 3192
Girls — 2038 } 5230 Total of Children Taught.

Boys put out to Appren. 4816
To Services &c. 1886
Girls put out to Appren. 1449
To Services, &c. 2593 } 10744

Total of Children put to Apprentiſhips and Services, or taken out by Friends; of which 113 are gone to Sea.

N. B. *All the Schools abovementioned have been ſet up ſince* 1697. *except that belonging to the* New-Church *in St.* Margaret Weſtminſter, *now known by the Name of the* **Blue-Coat-School**, *which was ſet up* Lady-Day 1688, *for* 50 *Boys*; *and the School at* **Norton Folgate**, *erected* 1691, *for* 60 *Boys.*

☞ The great Benefit accruing to the Publick by the Progreſs of the Charity-Schools, is manifeſt from the Number of Poor Children Educated in them; and therefore the Maſters and Miſtreſſes of the reſpective Schools, or any other Perſons to whoſe Hands this Account may come, are deſired to ſignify to the Printer hereof any Miſtakes which they obſerve in the Number of Children put out to Apprentiſhips or Services, in order to their being corrected in the next Edition.

Note. Where the Number of Children put out were not diſtinguiſh'd, whether to Apprentiſhips or Services, they are inſerted in the Column of Apprentices.

A par-

A particular Account of the Charity-Schools *ſet up in ſeveral Parts of* SOUTH BRITAIN, *as the ſame has been tranſmitted from* Whitſontide 1725, *to* Whitſontide 1726.

Cheſhire,—— **BURTON**, in the Hundred of *Werral*. A School endowed with 20 *l. per Annum* by a Gentleman; who for that Purpoſe, has obtain'd Leave of the Propietor to encloſe a Parcel of Commons, and improved them by Marling, *&c.*

Eſſex,—— **Great Leighs**. A School erected by a private Gentleman.

South-Weal. A School for 6 Boys, and 6 Girls, at the Charge of the Vicar.

Walthamſtow. A School for 30 Children, Boys and Girls, ſupported by the Offertories at Communions, appropriated for that Purpoſe by a ſtanding Order of the Pariſh.

Weſtham. A School for 10 Girls, beſide that for 20 Boys.

Glouceſterſhire, **Breem**, in the Pariſh of *Newland*. A School for all the poor Children, ſupported by a Legacy of 50 *l.*

Hampſhire,— **Northwood**, in the Iſle of *Wight*. A School for 12 Boys and Girls, ſupported by the Offertory, and other private Contributions.

Kent,—— **Hawkherſt**. A School for 20 Boys, open'd 1725. at the Charge of a private Gentleman, who has left a Houſe and 16 *l. per Annum* to ſupport it.

Lincolnſhire, - **Hemmingby**. A School erected at the Charge of a private Gentlewoman.

Norfolk,—— **Holt**. A School for 30 Children, open'd *Michaelmas* 1725.

Pembrokeſhire,

Pembrokeſhire, **Boulſton.** A School for 12 Boys, and 16 Girls, part Cloath'd.

Lawrenny. A School for all the poor Children in the Pariſh.

Monclothogg. A School for 6 poor Children.

Worceſterſhire, **White Lady Aſhton.** A School erected 1725. for teaching all the poor Children, towards which the Miniſter gives Part of his Houſe, and 4 *l. per Ann.*

Yorkſhire, —— **Harthill.** A School for 15 Boys, and 15 Girls, taught at the Expence of a Perſon of Quality: At this Place there is a commodious Building for the School, erected at the Charge of the ſaid Perſon of Quality, and the Contributions of the Pariſhioners.

Of the Schools in

NORTH BRITAIN and IRELAND, } No Account has been communicated ſince laſt Year to the Publiſher hereof.

BRITISH 21 JY99 MUSEUM

The

The Number of *Charity-Schools* in each County of *England* and *Wales*; with the Number of Children taught in them, according to the beſt Information that has been given to the Publiſher hereof, is as follows:

	Sch.	Boys.	Girls.
Angleſey	3	40	
Bedfordſhire	34	345	57
Berkſhire	59	807	140
Brecknockſhire	6	82	47
Buckinghamſhire	42	604	46
Cambridgeſhire	34	635	120
Carmarthenſhire	11	121	4
Carnarvonſhire	3	35	
Cheſhire	15	124	66
Cornwal	11	22	14
Cumberland	6	160	30
Denbighſhire	5	100	3
Derbyſhire	18	274	51
Devonſhire	38	679	235
Dorſetſhire	13	98	23
Durham	12	276	20
Eſſex	37	498	178
Glamorganſhire	6	50	
Glouceſterſhire	57	894	100
Hampſhire	39	541	112
Herefordſhire	29	468	79
Hertfordſhire	36	637	87
Huntingdonſhire	24	282	20
Kent	59	953	285
Lancaſhire	19	263	31
Leiceſterſhire	36	451	30
Lincolnſhire	91	1164	90
	743	10603	1868

	Sch.	Boys	Girls.
Merionethſhire	2	40	25
Middleſex	28	396	208
Monmouthſhire	7	104	10
Montgomeryſhire	6	76	16
Norfolk	33	570	223
Northamptonſhire	47	508	143
Northumberland	10	430	40
Nottinghamſhire	17	222	28
Oxfordſhire	22	342	106
Pembrokeſhire	24	184	41
Radnorſhire	2	60	
Rutlandſhire	6	32	12
Shropſhire	19	340	30
Somerſetſhire	32	542	90
Staffordſhire	14	230	88
Suffolk	38	570	140
Surry	28	526	144
Suſſex	20	474	46
Warwickſhire	35	375	165
Weſtmoreland	1	16	10
Wiltſhire	35	736	57
Worceſterſhire	35	570	100
Yorkſhire	50	858	156
	511	8201	1878
Brought forward	743	10603	1868
	1254	18804	3746

A Summary View of the CHARITY-SCHOOLS *in* Great-Britain *and* Ireland.

	Sch.	*Boys*	*Girls*
At *LONDON*,	132	3192	2038
In other Parts of *South Britain*,	1254	18804	3746
In *North Britain*, as reported 1725	65	1753	491
In *IRELAND*, as reported 1724	161	2397	567
Total of *Schools*	1612	26146	6842
		6842	
Boys and *Girls*		32988	

June 1726. *Note*, Where the Number of *Children* have been ſignified to the Publiſher of this Account, without diſtinguiſhing the *Sexes*, they are put in the *Column* of *Boys*.

Note alſo, There are about 280 Schools included in the foregoing Accounts, without ſignifying the Number of Children taught; concerning which, the Report has generally been, *That all the poor Children in the Neighbourhood are Taught in them*; But the Publiſher hereof would be very thankful for a more particular Information.

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THERE having ſometimes happened much Difficulty in obtaining a *LEGACY* given to the CHARITY-SCHOOLS, by reaſon of ſome Defect in expreſſing ſuch Bequeſt; it ſeems convenient to ſet down how ſuch *Legacy* may be ſo expreſſed, as to prevent any Scruple about Paying it; which may be done after this Manner.

ITEM. I A. B. *do give and bequeath unto* G. H. *of*
the Sum of
Pounds, to the Intent, and on Truſt, that he do pay the ſame to the Treaſurers for the Time being of the Charity-School, *for teaching* [poor Children, *or* poor Boys, *or* poor Girls,] *to Read*, &c. *in the Pariſh of* *in the City of* *or in the County of* *for the Uſe of the ſaid School.*

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